TOWN
&
OUNTRY
HURCH

In This Issue

Working together to achieve a higher uality of Rural Livjng" is the subject of W. Mueller's article on Page 1. He is ector of rural church work for the Nanal Lutheran Council, 327 South LaSalle eet, Chicago 4, Illinois, and one of the torial advisors of TOWN AND COUNTRY URCH.

Mark Rich, instructor at the Bible Cole of Missouri, contributes "Some Impresns of the Rural Church Movement"—see ge 5.

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No. 111
December, 1955

HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

The Quality of Rural Living*

E. W. MUELLER

• The American way of life is being put to the test in our day; and whether or not it will stand the test will not be decided by whether we have the most "A" bombs or the fastest rocket ships or the most jet-propelled planes. The deciding factor will be to what extent we as a nation will be able to meet all the needs of all the people, and to what extent we indicate a willingness to use part of our resources to meet the needs of all the people in the world.

If we are going to build a great rural people, we must come up with a stable agricultural economy, an economy which will make it possible for rural people to produce and to produce abundantly, an economy which will make it possible for them to market their products at a fair price.

Our objective is not the building of a powerful people, but the building of a great people—a people who demand justice and security for themselves but not justice secured at the expense of others—a people willing to use organized strength to achieve justice and security for all, wherever they may be.

We are living in an age of groupism. Very little can be accomplished by a lone individual. It is necessary for people to organize themselves into groups. As members of groups with just and unselfish objectives, they can do much to improve the total quality of living for rural people.

In addition to achieving a stable agricultural economy, we will also need to concern ourselves with having proper rural ideals and values. I have in mind such values as a strong, happy family life. Wherever you find strong families, you will find a strong society. The family farm is essential to our pattern of life because the family farm is the best habitat for the family.

We must also recognize the worth of the human soul. We must make it plain that people count. They are not just a commodity of labor. They are not just so many objects to be exploited in the creation of wealth. All people are to benefit from our natural resources.

We must also believe in the dignity of labor. Labor is honorable. The callouses on a man's hands, if they are honestly earned, are as great a mark of distinction as degrees behind a man's name or a key on a man's watch chain.

We are also calling for a return to the value of neighborliness. Neighborliness is that particular quality which inspires us to help people rather than to use people.

We need to have faith that rural America can be beautiful, that it is possible for people to live an inspiring and beautiful life on the plains and in the little towns of our nation. We must try to make it beautiful. Our dreams and our objectives for rural America will be achieved only in the degree to which we can build our objectives into the minds and hearts of the young people who will stay on these plains and work for the things for which we are working.

(*Continued on Page 2*)

* From an address at an annual convention of the North Dakota Farmers Union.

(*Continued from Page* 1)

Finally, we must have faith that America can be devout, an America that is built around God. If we take God out of the picture, then there are very few reasons why you and I should fight for democracy. Democracy is built upon the proposition of equality of men before God, and if you take God out of the picture, then equality before whom? This inevitably leads to the deification of the state. Therefore, it is essential as we labor together for the improvement of the quality of rural living that we keep God in the picture.

None of these values that I have spoken about can be achieved or maintained unless we have a strong economic base on which to build rural life. But unless—in addition—we have a set of spiritual and moral values, our struggle for security will end in tragedy. Without spiritual values, our life will degenerate into a materialistic society.

This brings me to the responsibility of the church. It is the responsibility of the church to tell America—its organizations, its leaders, and its representatives—the kind of God to whom they are responsible—a God who is concerned that all the needs of all men be met. Man has spiritual needs. He has physical, emotional, and intellectual needs. It must be our concern that all four of these needs be adequately met; because if we lack on any one point, God's will is thwarted.

When God gives certain people the ability of leadership or group management, these abilities must be used for the purpose of furthering the total interests and needs of all people. It is the responsibility of the church to instruct her lay members so that God's voice will become audible in society—in our farm organizations, in our legislative halls—so that our leaders will maintain a genuine concern for the full needs of all people.

If we lose sight of the needs of people, then we have God to reckon with; but if we keep the needs of people in focus as our main objective, then we can count on having God on our side. The church and your organizations have in common a concern for the best interests of people. If we are faithful in our respective areas of responsibility, together we can do much toward achieving a higher quality of rural living.

In conclusion, let me call your attention to a sight which you often see—the sight of geese flying north or south. They always fly in a V-shape; but the leader often shifts position. The same goose is not always in the lead, because it is difficult to fly out in front.

So it is also with our society. At times the church must be in the lead, at times the organizations, at times the schools; but we must all be moving in the same direction. No one must try to dominate the scene; but all work together in the building of a great, mature people.

Photo by Eva Luoma

Dr. Witten of North Tazewell

• Dr. John Witten of North Tazewell, Virginia, who has been a country doctor since 1908, recently appeared on a CBS television program. North Tazewell is in southwestern Virginia.

Dr. Witten, now aged 75, and still practicing, owns a ten-room house in which he has housed, fed, clothed and sent to school 150 homeless boys without asking aid of anyone.

Several of the boys gave testimony on the program.

Small Town Christmas

Christmas is a blessed time in mall towns.

Borough employees begin early to lecorate both sides of Main Street vith stars and bells, donated by a ervice club. Stores are gay and empting and little children press heir noses against the plate glass vindows and point and exclaim. The 80-year-old Weekly inserts in its ore-Christmas edition a 12-page Gift Guide printed in green and red ink. Heavily-laden shoppers exchange "Merry Christmas." The postmaster ıdds part-time carriers, high school ılumni, home from college.

Christmas trees are put up early n the homes and gifts are hidden ıway for the day of days. Cookie odors pervade the kitchen, some of he recipes and cookie-cutters more han a century old. Recently a pas- or asked a farmer's wife what she vas doing for Christmas. "Nothing nuch!" was the reply. "Just three or our bushels of cookies." Home- canned mince meat, some of it made vith deer meat, is brought up from cellar shelves.

Schools put on special programs out teachers say "No" to personal gifts lest pupils unable to give be offended. Pre-Christmas dances are ıeld at the Teachers College and High School, and townsfolk enjoy he college concert.

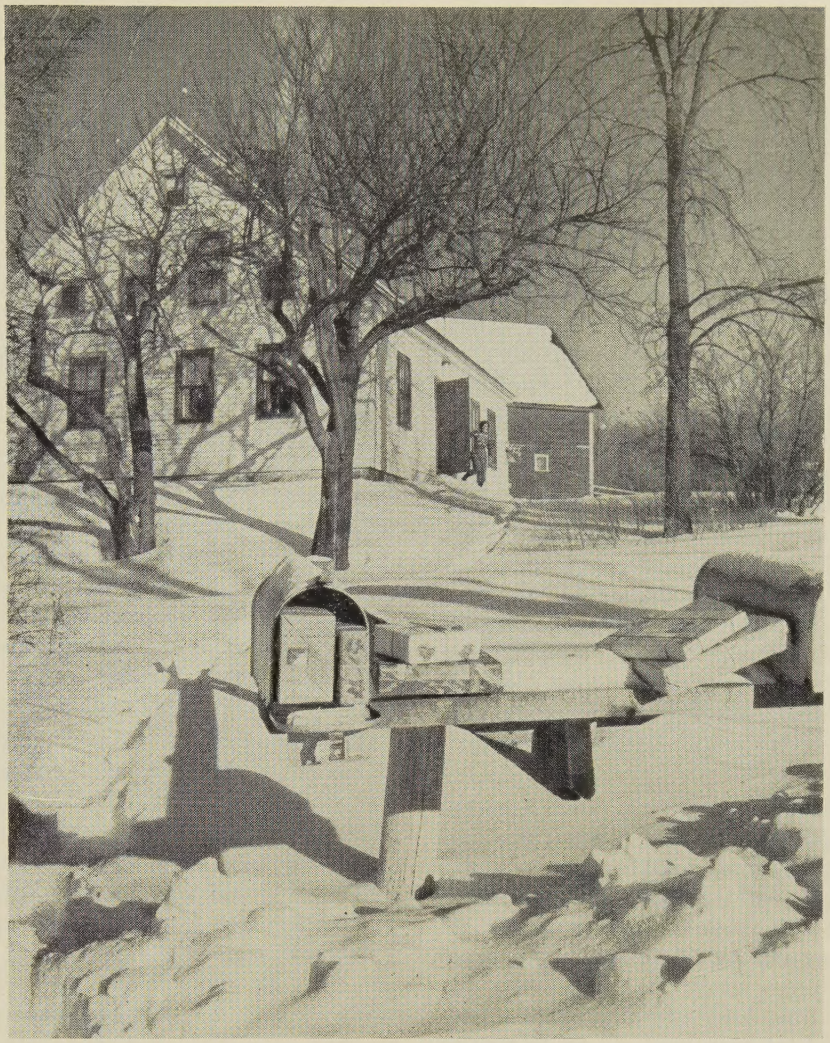
Prior to vacation the college stu- lents go up and down Main Street inging carols, and early on Christ- nas Eve there's a Carol sing be- ıeath the borough Christmas tree, lonated and decorated by our Junior Chamber of Commerce.

Small towns keep Christ in Christ- nas, not only in creches under the Christmas tree or on the fireplace nantel, but at a breath-taking near- nidnight Candle-Light service in hurch. There are pageants, also, and Christmas cantatas, and tiny tots lisp 'pieces" at Sunday school festivals.

The orphans are remembered. Brownies, Cubs, Girl Scouts and Boy Scouts and "Y" groups take surprise baskets to the needy and shut-ins; ıor are hospitalized veterans forgot- en, those in nearby hospitals, and he war-stricken across the world.

And from the lighted towers of he churches ring out the age-old hymns, "Hark! the Herald Angels Sing," "The First Noel," "Holy Night."

—From the *Kutztown Publishing Company Christmas Letter, 1954*



Winston Pote from A. Devaney, N. Y.

Report on the Weekly Newspapers

• Weekly newspapers in the United States made large gains in paid circulation last year to reach a total of 20,371,000 paid copies, according to the 87th annual edition of N. W. Ayer & Son's Directory of Newspapers and Periodicals, recently published.

The gain in paid circulation was more than 600,000, increasing in thirty-seven of the states.

There are 9,495 weeklies published in the country. Of these, 9,140 come out once a week, 324 are published twice a week and 31 appear three times a week. This is a drop of 49 in the past year, mainly the result of mergers.

Included in the number of weeklies are 481 which list their circulation as free or partly free. None of the free circulation is listed in the totals compiled by the Directory. Circulation figures for most of the weeklies are based on affidavits supplied by publishers to local post offices. Most of the others provide estimates or sworn statements to the Directory. Less than five percent of the weeklies do not provide any figures on their circulations.

In the six years that the Directory has been compiling the paid circulation of the weeklies, there has been an increase of twenty percent, or 3,476,000 copies.

The Chairman's Corner

WORKING WITH SOCIAL AGENCIES

• If Christianity is to be significant it must be an integral part of the human community, functioning effectively in cooperation with the social agencies serving the community.

Recent years have brought a great up-surge of rural social and economic agencies: 4-H Clubs, Rural Homemakers, Future Farmers of America, Garden Clubs, Producers and Consumers Cooperatives, Farmers Federations, Farm Bureaus, Farmers Union, Farmers Home Administration, the Grange, Associations of Soil Conservation, PTA's, and many other such organizations. These agencies have been accepted by the rural community because of the valuable services they render. They play a constructive part in rural life, and in many instances now serve the people without the aid of the church.

The rural church must learn to cooperate with the institutions and organizations working among and serving rural people. There is a regrettable tendency among some rural pastors to regard such secular organizations simply as competitors for the time and attention of the people. It is high time for us to realize that these agencies are our allies in developing better living and that they afford opportunities for the people to put Christian convictions into action on a cooperative basis. The church must learn how to interpret and utilize these institutions for the welfare of the community. Some rural church studies have revealed that there is a positive correlation between the number of community agencies with which the church cooperates and its growth in church attendance, evangelism, Christian education, and other measurable church activities.

The minister should familiarize himself with all the agencies working in his community, and so far as possible work with them toward the enrichment of individual and community life. The church is potentially the greatest coordinating factor among all these agencies, causing them to work cooperatively toward common objectives of personal and community development.

—Henry S. Randolph

Richard O. Comfort

ABOUT THE NEW EXECUTIVE DIRECTOR

• Richard O. Comfort, Executive Director of the Department of Town and Country Church, Division of Home Missions, National Council of the Churches of Christ in the U.S.A., has been a leader in Presbyterian rural activities for a number of years.

Born in Chicago, Illinois, Dr. Comfort was educated in the public schools of the Middle West and attended the Oklahoma A. and M. College. His theological training is from Union Theological Seminary, New York City. He received the degrees of M.A. and Ph.D. from the George Peabody College for Teachers, Nashville, Tennessee.

As a pastor, Dr. Comfort served a parish in La Vergne, Tennessee. He has taught Rural Sociology and directed rural church work at the University of Dubuque, Warren Wilson Institute, and Park College.

Dr. Comfort came to his present position from Missouri, where he di rected the town and country churc work for the Presbyterian Church i the U.S.A.

Thanks for An Abundant Season

• For the harvest from our gardens and field we give thee thanks, O God. Thou has made the season fruitful, with crop following crop in fullness. There is enough for man and beast.

Help us, O God, that when we have gathered and eaten, we do not forget thee. Thou, the Creator, has given the seed power to increase and has permitted us to work with thee as partners in creation. Keep us reliant in our work with thee, and as thou dost display thy glory in the crops, so let it be shown in us. *Amen.*

—Mark Rich

• Coming to a small Oklahom town to be pastor of his first churc the enthusiastic Reverend W. F Alexander was met with the fla statement that he was wasting hi time, that the church was dead. F nally in desperation he placed notice in the local paper that, sinc the church was dead, the funera would be held the next Sunday afte noon. The church was crowded b the curious who were rewarded b the sight of a huge coffin covere with flowers. After reading the obi uary, the Rev. Mr. Alexander in vited the people to pay their las respects. As the long queue passe by, each looked into the coffin, the glanced guiltily away. In the botto of the coffin lay a mirror, solemnl reflecting the last remains of th church in the startled faces of th congregation.

—From *Reader's Dige*

Town & Country Church

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Contributors of articles to TOWN AND COUNTRY CHURCH speak for themselves and ot for the National Council of Churches r sponsoring organizations.

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

Some Impressions of the Rural Church Movement

MARK RICH

• In order to have a better understanding of the rural church movement I have spent many hours scanning its literature. Beginning with "The Christian League of Connecticut," by Washington Gladden, which appeared in several installments of *The Century* (1882 and 1883), I perused magazines, pamphlets, books and reports of the pre-1908 period. The pages of *Rural Manhood,* published by the International Committee of the Young Men's Christian Association, gave a running account of the movement through "the teens." The thread of interest was picked up in *Homelands,* published 1918-1924 by the Board of National Missions of the Presbyterian Church in the U.S.A.

Our library does not have the first four volumes of *Rural America,* published by the American Country Life Association, so I started with 1927 and ran through the volumes to 1943. The *Christian Rural Fellowship Bulletin,* appearing first in 1935, carries solid writings. In 1943 TOWN AND COUNTRY CHURCH became the reporter of the rural church movement.

Wide Extent

Materials on the rural church are far more extensive than I had imagined. The substantial writings from 1880 to 1908, not including the books at the end of the period, would make a large tome. There are several bibliographies of early writings. *Rural Manhood,* published in the interest of the County program of the Y.M.C.A., carried in eleven years nearly a hundred articles on the rural church and community—not counting a constant flow of editorials, news stories and book reviews and notices.

I have not attempted to count the number of articles appearing in other magazines of that period or to compile a complete bibliography. *Rural America* carried some church articles, and its bibliographies indicate a continued interest in the rural church. *Homelands,* of course, was a rural church magazine, and TOWN AND COUNTRY CHURCH and *Christian Rural Fellowship Bulletins* have complete dedication to the rural church and to rural religion. All in all, an extensive body of materials, though scattered, is available to the student of the rural church.

Pioneers

The leaders in the movement were not misguided idealists. All rural churchmen know that, but it is not always remembered that they were "giants" among the rural leaders.

Dr. Liberty Hyde Bailey was a prominent figure in the early rural church movement. Several days ago on the University of Missouri campus, I met Professor Etheridge, head of the Field Crops Department. Our conversation turned toward Dr. Liberty Hyde Bailey who died in December 1954 at the age of 96. Professor Etheridge rated Dr. Bailey as one of the ten greatest Americans of our time. Dr. Bailey as chairman of the Commission on Country Life, through his poetry, background books and other writings and emphases became a modern Moses of rural life.

Henry Wallace was one of the early rural ministers of distinction. Henry Israel for eleven years edited a top-notch magazine; Charles Josiah Galpin brought all his sociological acumen to buttress the rural movement. Ireland contributed the thinking and influence of George W. Russell (AE) and Sir Horace Plunkett. Dr. Warren H. Wilson is rated as a sociologist of first quality as well as a rural churchman whose thoughts still engage us. Dr. Kenyon L. But-

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terfield, Malcolm Dana, G. Walter Fiske and others are among those to whom we look up. The naming of others departed and living would make an impressive roll of leaders. They would honor any movement. I sometimes think that we need to go faster than we are going to keep up with the best leaders of the past.

Timeless Values

The nature of much rural church thinking is impressive. An article by Kenyon L. Butterfield on community integration seems contemporary. Warren Wilson's *Evolution of a Country Community* is still required reading for those who want familiarity with the best thinking in rural life. The community idea began to develop early. Cooperation of churches, cooperation of constructive forces, the stake of the church in agriculture, the wholeness of life and other ideas cherished today were in the early thinking of the movement. Anyone interested in rural life, and conversant with it, reads the writings of some of the early thinkers without thought of date. Of course, an article in *Rural Manhood* in 1915 on "Ought the County Secretary Auto?" belongs to its own time. There is a good deal of chaff among the wheat, but the abundance of wheat is heartening.

Our Heritage

It is only through the providence of God, certainly not through the deliberate planning of man, that so much of the record of the rural church movement has been preserved. Not until TOWN AND COUNTRY CHURCH was published in 1943 was there any literary medium fostering the church movement as such. For that reason some of the record is lost. But an amazing amount of it can be gleaned from magazines, pamphlets and books. It seems that the organizations and editors were moved to do more than they were commissioned to do. They gave a running account of many of the happenings and writings. When they did not tell the story they often gave clues to show where the story was recorded.

We stand in the line of a great tradition. Sometimes at variance with the ecclesiasticism to which it is related, the movement has brought the influences of the emerging scene of sociology to bear on the church problem. It has brought the church under the surveillance of the scientific approach and it is stirring a revival of religion in the rural areas of our country.

Workshop on Audio-Visual Education

• A faculty of 68 leading workers in the field of religious audio-visual education met in September for the 12th International Workshop on Audio-Visual Education, conducted by the National Council of Churches' department that specializes in this field. This year's meeting had as its central theme, "Using Audio-Visuals for Enlisting and Training Church Workers." The workshop was held on the American Baptist Assembly grounds at Green Lake, Wisconsin.

In addition to the daily general sessions on the central theme of Christian leadership, and the general evening sessions which included previews of the latest, important new religious motion pictures, television programs and other audio-visuals, there were special sessions devoted to leadership in the children's, youth, adult, family life, personal counseling, stewardship, church school administration, evangelism and outreach, world mission and social action fields.

At Green Lake the individual church worker has unparalleled opportunity to follow his own bent in appraising the ever-growing audio-visual resources now available for his use, for here was gathered the world's largest selection of religious films, slides, records, filmstrips, books and other materials—fully catalogued and serviced by expert librarians.

The 1956 meeting of the International Workshop on Audio-Visual Education is planned for Los Angeles.

Rural Dramas

• On certain days of the year, I re ceive copies of the RURAL NEW YORKER and the NEW YORKER at my home in the same mail. I rea them both carefully. I read the NEW YORKER because I live in a metrop olis and the NEW YORKER is journal of metropolitan life. I dis sent from many aspects of that life but I like to read about it neverthe less. I do not think there is anythin worse in the world—more imperson al—than the streets of New York.

Once I was at a conference, and prominent economist looked at m a bit askance when I remarked tha I read both these periodicals. I gath ered the implication was that should read the urban journal an not the rural—what kind of a pe son was I, anyway, to read both Well, such are the insidious ways o metropolitan provincialism and ag grandizement. Some time I'll writ on Metropolitan Provincialism a the worst form known to man. M impression of metropolitan youn people, for example, is that they ar generally both clever and provincia

But my purpose in these notes i simply to refer to a series of ads found on a page in the RURA NEW YORKER recently under th head, "Subscribers Exchange." found in this one issue an unusu list of items that seemed to have el ments of drama.

The Rough and Tumble Eng neers Historical Association a nounced its annual reunion at Ki zers, Pa.

Packages of Bees. "My gentle Ita ian or Caucasian bees will pollinat your crops and produce honey. . .

Seventy-five-year-old widow mu sell only store in delightful, health New Hampshire village.

Retired man wants house wit large acreage—house to live in, acr age to speculate with.

A couple wants small house, nea stores, for retirement.

An old-fashioned house is offere for sale at $4,999.

A working farm manager is wante by an "outstanding social exper ment" that has for twenty years o erated a 2,000-acre mountain healt

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American Abundance and World Need

God has blessed the United States f America with abundance. A vast ndowment of natural resources, rilliant achievements in science and echnology, a free society, and a dyamic economy have united to bring s to heights of material productivity ever before known to mankind. oth our natural resources and our uman skills of hand and brain are he gifts of God. We are His creaures and stewards in His vineyard.

The abundance which is ours and he potential productivity within ur grasp are at once blessings to be njoyed and a trust to be adminstered in the name of God and in he service of mankind.

It is contrary to the will of God hat islands of prosperity should perist amid oceans of poverty, hunger nd distress. Bread for myself is a naterial concern; bread for my rother is a spiritual concern.

In a moral universe, the continued rosperity of one nation can only be ustified by its faithful and courageous efforts to make comparable bundance available to all nations.

These basic ethical considerations oint toward certain goals which hould be firm guides to national olicies and programs. In the donestic sphere, the appropriate goals re an expanding peacetime economy nd equitable distribution of the naional product. These goals are undamental because as a nation we annot share what we do not posess.

In the international sphere, Amerca's goal should be greatly expanded haring of our material abundance, ur technical skills and the dynamic pirit of a free society. This goal nust be pursued in a genuine spirit f international friendship and good vill. Although our efforts should alvays be dedicatd to the advancement f free institutions and opposed to ny form of totalitarianism, we must void making our participation coningent upon political conformity or ubservience on the part of other naions.

We pledge ourselves, and we call pon our national leaders, both in the social sciences and in the practical realms of business, labor, agriculture and politics, to work together for the following specific policies and programs:

1. National economic policies designed to achieve and maintain full employment with full and efficient production both in industry and agriculture. With growing population, increasing labor force and mounting productivity this means not a level, but an annually rising gross national product.

2. Industrial wage and agricultural price policies which will produce a just and equitable distribution of consumer purchasing power throughout the economy.

3. Food and nutrition programs which will assure adequate and healthful diets for all Americans and for as many as can be reached and served abroad.

4. Expanded programs of technical assistance in the fundamental work of world economic and social development.

5. International trade and monetary policies designed to facilitate and expand the international flow of goods and services. Appropriate public aid should be provided to agricultural and industrial enterprises facing adjustments as trade barriers are progressively removed.

6. Foreign economic aid programs geared to meet situations of emergency and long-time human need. For this purpose both the offices of government and of the voluntary and religious agencies should be used.

In order to minimize suspicions of nationalistic or imperialistic motivation on the part of the United States, to reduce international tension and to promote world peace, we believe the following three principles should be observed in all programs of foreign trade, aid and technical assistance:

a. Complete separation of U. S. economic and technical aid from programs of military aid.

b. Full utilization of private and non-governmental agencies in trade, aid, and technical assistance programs.

c. Maximum utilization of the United Nations and the specialized agencies associated with it.

In the last analysis, American policies and programs are determined by the will of the people. This is the glory of our free and democratic society. Therefore, our ultimate appeal is to the people of America. We call upon all Americans of moral idealism and righteous conviction to join us and their neighbors in an all-out crusade to employ the God-given abundance of America in an expanded program of world development, human progress, and international peace.

"And they shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more; but they shall sit, every man under his vine and under his fig tree and none shall make them afraid."—Micah 4:3-4.

—By 88 American Religious Leaders

Rural Dramas

(*Continued from Page* 6)

farm, "where emotionally ill adults gain health in building and maintaining the place." They have beef cattle, sheep, poultry, hogs. "Patience, kindness, humor needed, deep interest n human growth. Fine life, rounded program, home, fair salary. . . ."

A small boarding school wants a painter, carpenter and plumber in one person. (Hope the unions do not learn about this one.) He must drive, live in the school. He will have a vacation, and all legal holidays with pay.

A farmer wants a no-smoking young single man for general farm work.

And several hospitals urgently advertise for help—nurses and attendants. (Do nurses generally come from small cities and the rural communities? I am told that metropolitan girls do not want to become nurses. Do metropolitan young people want to become missionaries and ministers?) —Benson Y. Landis

Training in Japan for Rural Welfare

DAVID E. LINDSTROM

• The boys and girls at the Rural Welfare Research Institute at the International Christian University in Japan get training in a variety of ways, and it all adds up to youth who are trained for service in Christian democracy to rural life, either in Japan or in other countries in this important part of the world where both democracy and Christianity are on trial, or at least are being tried out by many who have never known anything but blind obedience to some superior. The fact that this part of the world is a rural world, predominantly, is another fact of great significance, meaning that training for rural life service is basic.

Sociological Training

All these students get classroom training in sociology, rural sociology, social statistics and rural community analysis. Most who come here as graduates from other institutions have technical training but no sociological training, and if they are to work with people, as they must in this newly emerging free world, they must have training for it.

They get field work experience. All of them must make a study of their own community, and in doing so they see the problems faced by those who are working for democracy and Christian nurture. This year three of the boys chose to work with Christian missionaries, to help analyze the community situation and to give guidance in meeting the farming problems with which some of the rural missionaries in Japan are faced. One boy, Azuma, went to the rural training center at Iimorino, one of the United Church of Japan's rural centers for the training of lay pastors, who come for training and while there work for their keep on the five acre farm. Azuma, trained in grass land farming, made a study of their land needs in terms of how best to produce forage for the dairy cows they have and are now getting through the Heifer Project, Inc., back home. He also interviewed farmers in a village near the center where no progress, it seemed, could be made in introducing the Christian faith.

Two boys spent several weeks with a Mennonite missionary, Rev. Lee Kanagy, in studying a newly settled community near Nakashibetsu, on Hokkaido. Besides discovering some basic needs, Lee reported some immediate effects of the work done by the boys: (1) It helped locate Christians whose cooperation could be enlisted in the work of the Mission. (2) It gave a witness of social concern by Christian youth from a Christian University. (3) It helped discover the real leaders among the farmers of the village. (4) It gave the few Christian farmers there new hope, interest and courage. (5) It unearthed a great interest in Christianity in this village.

Field Work Experience

Part of the field work experience is to carry on survey work for the Institute. During 1955, work has been done in five communities widely scattered over the country. One of the questions asked of the farmers in these villages concerned their Christian faith. In a country where only one half of one percent of the people are classed as Christians, with the lowest percentage in rural areas, two percent of 504 farmers questioned said it was much needed, 12 percent wanted to know more about it, 37.5 percent were not much interested, 30.1 percent knew nothing about Christianity, and only 8.9 percent gave no answer. Here is concrete evidence of a fertile field for Christian work in the rural areas of Japan for in these five communities more than one in ten is already genuinely interested.

The students help with training schools, conferences and short courses. In 1955, so far, they have helped with three significant schools. The first was the Rural Missionary Short Course held in March at ICU which was attended by about thirty-six rural missionaries. The boys, research fellows with technical farm training, each took his turn in telling about the enterprises on the ICU farm, and they were besieged with questions about the care of poultry, dairy cows, hogs, etc. With training in community analysis and with their background of technical training in agriculture, these men could be invaluable intermediaries for any rural missionary, for they know that one of the best approaches to rural

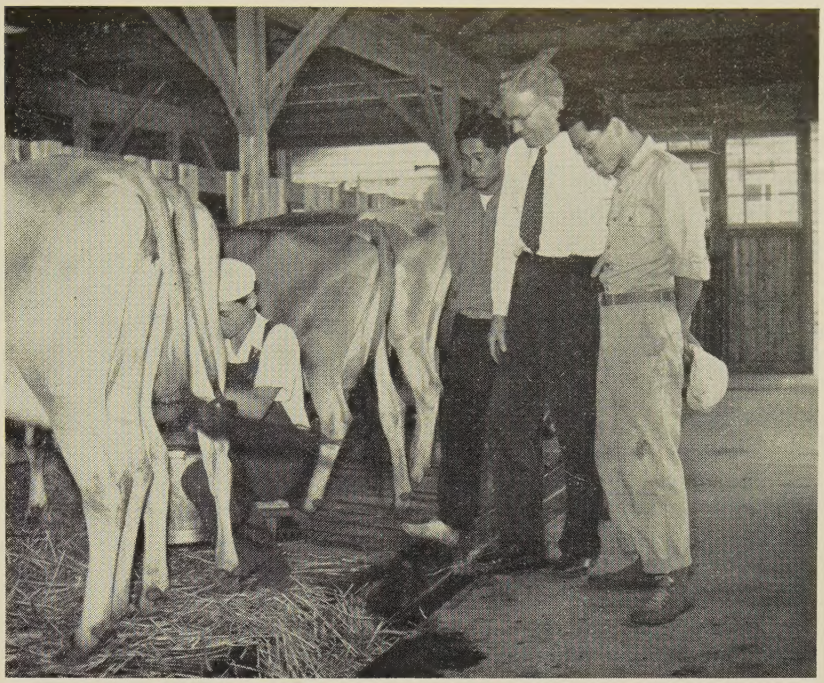
Students on the I. C. U. Farm

ission work is to help the farmers ith their most pressing problems, ich as how to increase production, ontrol pests and improve home liv- ng conditions.

In July a rural pastors' short ourse was held on the campus with ighty-five rural pastors in attend- nce. Here the research fellows not nly aided in preparation of the onference by making a question- aire study of the pastors' problems nd needs, but they were called on o interpret the findings of the Insti- ute studies for the benefit of these astors. Following the conference, astors from two areas have re- uested the Institute for help in ommunity analysis in their own ommunity.

ast Asian Conference

The third conference was the ARRC (East Asian Rural Recon- ruction Conference) in which all f the students and staff of the Insti- ute were enlisted. Here they rubbed houlders with non-governmental nd governmental delegates from welve East Asian countries, helping o record the proceedings of the work hops and round tables, and seeing rsthand the kinds of problems these eaders from the "up from under" ountries are facing: community de- elopment; the formation of cooper- tives, especially for credit; how to et farmers to accept new technical ethods; how to find and train qual- ied local leaders; what to do in nd reform, so that these small armers may come to own the land hey cultivate. Here could be seen he down-to-earth struggles now go- ng on in these countries, many of hich have been under colonial omination for centuries. Two sig- ificant results came to the Institute. CU and its farm was recognized by he Japanese leaders as a fit place or orientation training for young armers to go to America. These oung farmers stay for ten days on he campus, sleeping in a nearby uddhist Temple, since there are no ich accommodations at ICU. Here hey learn to drive a tractor and andle other U.S. farm machinery nd be given the kind of "lingo" they re likely to hear on an American



David E. Lindstrom, Director of the Rural Welfare Research Institute of the new International Christian University in Japan, and two student assistants watch milking in ICU barn. Jersey cows were donated to the University by California dairymen.

farm. Thus the Institute has, in a small way, become an international training center. Dr. W. H. Ma, the Director of the Philippine Rural Reconstruction Movement, has been invited to come for the fall term in 1956 to work with the research fellows.

University Farm

This is part of the story. The students are working every day in the farm enterprise. Two of the research fellows see that the University farm milk is the purest in Japan. Two are working to develop a vegetable garden so that clean vegetables may be furnished in the dining room. Several are working to introduce the direct planting of rice in this area to save the hard labor of transplanting. And so it goes.

What of the future: That depends on our good friends in America. ICU has put the budget of the Institute in the regular budget of the University. But grants for research fellows ($300 each) and student helpers ($100 each) must come from friends in rural life at home. The total needed is $6,000. We hope it will be forthcoming, even though the present Director must go back to his work at the University of Illinois. Dr. Jesse Steiner, one-time head of Sociology at the University of Washington, a specialist in community organization, is to take his place for 1956. The foundation has been laid for a long-term type of research and service to rural life—rural missionaries, rural pastors, rural Christian centers, rural leaders in Japan and elsewhere—to bring the impact of Christian democracy to life among farm people in East Asia.

Our Strongest Weapon

• "Our abiding faith in God still is this nation's most powerful and decisive weapon against the forces of evil in the world. That is a weapon that exists only in the arsenal of freedom."

—Benjamin F. Fairless, U. S. Steel Corporation's chairman, at Ohio University's 150th commencement

Riley's Indiana

BENSON Y. LANDIS

• James Whitcomb Riley (1835-1916) looked out on Indiana, found it good, and sang of it. The state was like one massive county fair. There was music and laughter. It was a time to appreciate. When he went to England he did not like it there. He was not happy until he returned to his Indiana.

The people of Indiana had many virtues and were most interesting. Aunt Mary was a person with positives, not negatives. Riley never paused to consider negatives. He also never analyzed. He simply turned out twenty volumes of his poems as rapidly as a modern reporter turns out newspaper copy.

He had an ear for community experience. He was not always rosy. He could record for posterity the unspeakable sorrow that is felt in a rural community on the death of a child. He could record the feelings of parting. "Well, good-bye, Jim. Take care of yourself."

A Poet's Creed

After Riley became famous he wrote out his secret for a young poet who had asked his advice. Here Riley went to high ground:

"Give nothing to it but pure joy and beauty, and compassion and tenderness; a Christ-like laying on of hands on brows that ache, and wounds that bleed, fainting from pain, and worn and weary."

The Hoosier poet, who was to win praise from James Russell Lowell, William Dean Howells, and Mark Twain, was born in Greenfield, Indiana, not far from the state capitol. Close to him were counties named for George Washington, Thomas Jefferson, and Andrew Jackson. The past of the country, and the current developments of the country, pleased him. He admired such figures as Presidents Harrison and McKinley. He was in tune with the country churches about him.

Riley's father, Reuben Riley, was a soldier born in Pennsylvania. In Greenfield, Indiana, he became a lawyer who was good at the bar and made eloquent patriotic speeches, as America expects of its country lawyers. Riley was born into those moderate circumstances which were the lot of most people of his day.

His mother, born Elizabeth Marvine, was the daughter of John Marvine, who could write poems, build boats, and speak at Methodist camp meetings. The faith of Wesley descended to Elizabeth Riley, who attained spiritual stature also by a love of the rocks and rills of the gently rolling country around the Wabash and its tributaries. The poetic spirit of Elizabeth Riley led her son into insights and fellowships that overflowed into his poetry.

"The love between Riley and his mother is one of the most beautiful in literary annals," Edgar Lee Masters wrote in *The Century Magazine,* October, 1927. "Her very name, Elizabeth, was music to his ears. He repeated it with awe, lingering with rapture over its cadences. He treasured her stories of the old days, her accounts of tramps around the little streams of Randolph County. . . . She came to him as his dream of the Golden Girl, the Good Muse, and it dawned upon him that it was his mission to write poems of Indiana and its people, and to dedicate to memory the pictures and the music which his Mother of the Woodlands had given to his receptive mind. She was the love and the support, and also the divinity, who arose to bless and guide his dreams. . . ."

A Teacher Enters

Into this dramatic life, the country teacher now enters. With his beloved teacher, Lee O. Harris, Riley walked the country roads to visit farms, to admire the cattle and the orchards. During those talks Harris is credited with turning the mind of the boy from dime novels to the novels of Sir Walter Scott and to the poetry of Henry Wadsworth Longfellow. In company with his teacher, Riley acquired a storehouse of knowledge of the ways and speech of the folks of Indiana. His remarkable ear and memory helped him to transmute those ways and speech into memorable poetry.

Riley also fed his soul on McGuffey's readers, the novels of Dickens, Hawthorne and Irving, and the poetry of Tennyson. From Longfellow he never departed. On all his travels a book of Longfellow's poems always went along.

The Country Editor

Riley had, however, like many other men, a painful struggle finding a means of livelihood. He failed in a cobbler's shop, and as a clerk in a store. Then he became a wanderer who painted signs for little country stores, adding a few spontaneous rhymes. He traveled with a patent medicine show, later with the Wizard Oil Company that had patent liniment. He both sang songs and composed them, and was a great asset.

At age twenty-six he sold his first poem to *Hearth and Home.* This encouragement led Riley to work for newspapers. He worked for the *Greenfield News,* the *Anderson Democrat,* and the *Indianapolis Journal.* Many of his poems were in dialect and it was the dialect that aided him in character delineation. The dialect was also harshly criticized. But Masters concluded in 1927 that even Riley's early verse was much better than the newspaper verse of the 1920's.

Books Appear

At age thirty-four, Riley's first book of poems appeared, entitled appropriately enough, *The Old Swimmin' Hole and 'Leven More Poems.* (One of the more recent biographies was published by the Old Swimmin' Hole Press.) The first book also contained the famous poem, "When the Frost is on the Pumpkin." Masters, who was to die an embittered and critical man, and was not given to excessive praise, wrote that "the most characteristic expression of his (Riley's) spiritual timber was in this rhythm:

When the frost is on the pumpkin and
the fodder's in the shock

latform Poet

In time Riley became perhaps the ation's best-known platform poet. 'he early books did not sell widely. ut Riley found that he could please ig audiences by reading his works. Ie, who was thrilled by hollyhocks nd the "airly days" and the old-ashioned roses, could thrill audi-nces by repeating his own appre-ations. Men, women, and children ughed and wept as he read.

Honors came, including the hon-rary degrees, and much comment in nagazines and newspapers. He trav-led to receive honors, only to re-urn to Indiana. His was a genuine umility. When he received his ac-laim, he could still puzzle over the eginnings in Greenfield, and the anderings of a sign painter.

Among many appraisals, I like est Masters' conclusions concern-ng these numerous poems:

"They are truer to the current peech of a people than any poems ritten by an American, for not only re they truer in idiom, but they are uer in cadence and in dramatic fi-elity to the language of his people."

The honor that pleased Riley nost, it is thought, was a governor's roclamation declaring his birthday, n 1915, a state holiday. Then Riley ode through the streets of Indianap-lis amid the cheers of the school hildren. It had ever been thus. The chool children loved Riley and Iiley loved the school children.

He was a true poet, and truly a oet of his people.

Tell me a tale of the timberlands
And the old time pioneers—
Somepin a pore man understands
With his feelin's well as his ears.

You're As Young As—

"You are as young as your faith and as old as your doubt
You are as young as your self-confidence and as old as your fear
You are as young as your hope and as old as your despair
Years may wrinkle your skin but to give up enthusiasm wrinkles the soul."

—*Anonymous*

A German Legend for Christmas Eve

• Once upon a time, a long time ago, on the night before Christmas, a little child was wandering all alone through the streets of a great city. There were many people on the street, fathers and mothers, sisters and brothers, uncles and aunts, and even grey-haired grandfathers and grandmothers, all of whom were hurrying home with bundles of presents for each other and for their little ones, glad with expectation of the coming Christmas morning.

But the little child seemed to have no home and wandered about listlessly from street to street. No one took notice of him except perhaps Jack Frost, who bit his bare toes, and the northwind as it pierced his ragged garments through and through. Home after home he passed looking with longing eyes through the windows, in upon the glad, happy children helping with the trimming of their Christmas trees.

"Surely," said the child to himself, "where there is so much gladness and happiness, some of it may be for me." So with timid steps he approached a large and handsome house where he had seen a tall and stately Christmas tree decked with golden ornaments and hung with presents. He gently rapped at the door. It was opened by a large manservant with a kindly face. He looked at the little child for a moment and sadly shook his head, "Go down off the steps. There is no room here for such as you."

Farther and farther down the street he wandered, to where the homes were not so large and beautiful. There seemed to be children in all of them frolicking about gayly lighted trees, with presents scattered about them. Again and again the little child rapped softly at door or window-pane and was turned away. Farther and farther the little one wandered till there was scarcely anyone on the streets, when suddenly ahead of him there appeared a bright, single ray of light. It shone through the darkness into the chlid's eyes beckoning him.

He hurried toward the light and found a poor, little, low house from whose window shone the light of a tallow candle which had been placed in an old cup with a broken handle as a glad token of Christmas Eve. Inside a bare room sat a lovely-faced mother reading to her two small children at her knee. As the little child rapped at the door, the children ran to greet their visitor and the mother welcomed him with comforting arms. They drew him to the fire to warm his half-frozen hands. And the children asked to light their Christmas tree which was only a branch from someone else's tree, to show its beauty to their little guest.

As they gathered each to hang some little prize upon their meager tree they soon became aware that the room was filled with a strange and brilliant light. They turned and looked at the spot where the little wanderer sat. His ragged clothes had changed to garments white and beautiful and his tangled curls seemed like a halo of golden light about his head with a glow almost too dazzling to look upon. In silent wonder they gazed at the child. The child smiled a sweet and gentle smile and then vanished into the light, as the children asked in a hushed whisper, "O mother, it was the Christ-Child, was it not?" And the mother nodded quietly, "yes."

And it is said that each Christmas Eve the little Christ-Child wanders through some town or village, and those who receive him and take him into their homes and hearts have given to them this marvelous vision which is denied to others.

He who gives a child a treat
Makes joy bells ring in Heaven's street:
And he who gives a child a home
Builds palaces in Kingdom Come.

—John Masefield

Watershed and Flood Control Program

(FROM A NEW ENGLAND COUNCIL REPORT)

• Every day we live brings us nearer to the next catastrophe and the time to coordinate action is when public opinion is awakened and still stunned. By the physical nature of our great country, the problem is a regional one. It calls for collective action by both public and private interests. Through taxes the cost of recovery from huge losses is every man's expense. Hence, our duty, concerned with New England's economy, is to show intelligent leadership.

At the moment, we are busy cleaning up an estimated 1½ billion dollar disaster bill, public, corporate and private, and digging out the funds with which to do it.

Here today we should resolve to take immediate steps, highly recommended by the Army Corps of Engineers and interlocking organizations and committees, to launch the remedial program of greater protection. A few months from now the final phase of long-range planning should be undertaken.

The following resolution is recommended to this Board for its support. It encompasses the best thinking of trained people, the Compact and newly created committees. The New England Governors in their meeting on September 23rd needed your pledge and resolve in order to appropriately influence the President and the New England Congressional delegation in their program of relief and planning and appropriation—here in Washington.

Factually, 4.9 million is needed in 1955-56 for authorization from existing funds as starting money for a 35 million dollar appropriation for 1956-57 flood control dam construction and other beach, harbor and river projects. New England tax dollars poured into the federal budget exceed by approximately 700% the amount that comes back; whereas appropriations for watershed management and development have, in the last ten years, increased throughout the country 100%; in New England they have decreased 66%. The New England Council should take a strong position on behalf of 10 million New Englanders in its area. Our representatives need our support and that of our constituents at the grass roots level.

—Nathan Tufts

Some Hurricane Diane Comments

• The loss from Hurricane Diane has been estimated at over a billion dollars. In Massachusetts alone 249 bridges were destroyed in 79 communities. Two million cubic yards were washed from the center of Main Street in Putnam, Connecticut. Eight hundred homes were destroyed in the three major deluged areas of the Naugatuck, Westfield and Quinnebaug Rivers. Two hundred persons lost their lives.

Federal aid for flood, hurricane, fire and atomic disaster insurance should be thoroughly studied.

Private, corporate and state premium assumption should be arranged to give added compensation in case of loss in proportion to the percentage of premium paid.

For the layman's easy comprehension of a measure of water, remember that one acre of water, one foot deep, is approximately 350,000 gallons.

—Nathan Tufts

Convocation Report

• The report of the 1955 Convocation, held at Springfield, Massachusetts, October 18-20, will be made available to denominational executives of town and country church work early in January, 1956. It will include all the addresses made at the general sessions of the Convocation, and summaries of the deliberations of the study groups.

The January issue of Town and Country Church will contain pictures and a "round-up" of Convocation events not published in the printed report.

The Springfield Convocation

• In defiance of rain, floods, and crippled transportation in the New England area, nearly 400 friends of the rural church were registered at the annual National Convocation on the Church in Town and Country when it met at Springfield, Massachusetts, October 18-20. They came from far and near—nearly fifty of them came from Canada.

The theme of the 1955 Convocation was "The Christian Mission in the Rural-Social Process." There were seven general sessions and sixteen study groups. Those who attended met to consider current trends, exchange ideas, and to inspire each other with plans for greater strength of church program in towns and "wide open spaces."

The singing at the Convocation was ably led by the Rev. James R. Gundrum, Episcopal minister at Denison, Iowa. Mrs. Russell Callahan, organist of the host church, was organist for the Convocation, as well. We made use of the hymnal, *Hymns of the Rural Spirit,* at every session. The worship services were led by Dr. Frederick W. Alden, Congregational minister at Concord, New Hampshire, and Hobart Mitchell, director of *Chancel,* a non-profit organization that has been formed to offer good music to churches through the use of record players and sacred records.

The Convocation can only be held with the excellent cooperation of church organizations in the region and state.

At Springfield we recorded our thanks to Wesley Methodist Church, the Greater Springfield Council of Churches, the Springfield Chamber of Commerce, the local newspapers, the hotels of the city, and the many church people who opened their homes.

The Rev. Leslie Johnson, pastor of the Wesley Methodist Church and his staff, served us faithfully and steadily throughout the Convocation. We are grateful to them all.

BOOK REVIEWS

Marsden of Alaska. By William Gilbert Beattie. Vantage Press, New York. 1955. $3.50.

Edward Marsden, Tsimpshean Indian of Metlakatla, was the first Indian of Alaska to be a citizen of the United States and a fully prepared (college and seminary) ordained minister of the Presbyterian Church in the U.S.A.

Being the first of his people in many things naturally brought opposition to his attempting them. The opposition regarding education was quite strong from those nearest him—from his own mother and William Duncan, the lay-missionary of the Church of England who in 1887 led the Tsimpshean Indians from old Metlakatla near Fort Simpson in British Columbia to the new location in Metlakatla, Alaska, where citizenship, leadership and the ministry became possible. "Father" Duncan believed in a little education for his "Indian children" and Christian teaching without church and denominational membership. When friends of Marsden urged him to continue his education for the ministry, the gulf between Duncan and Marsden widened through the years and Marsden was never forgiven by Duncan for seeking a higher education and entering the ministry.

Marsden was capable and received much attention from prominent people and church groups across the country. This could have separated him from his people but he still kept his identity with them and returned to Alaska to give the best years of his life in their service, especially to lead them to become Christians and establish the Church among them. Although he died in 1932, it may still be said that he did more for his people than any other native of Alaska.

Marsden was accused of many evil things by William Duncan and Duncan's friends and supporters. Numerous articles and thousands of pages have been printed continuing accusations but never before has anything of length been printed giving Marsden's side of it. William Gilbert Beattie is the right man to tell the story. As a Christian missionary and District Superintendent of Federal schools he shared with Marsden the sting of accusations from Duncan and his supporters. He lived through it and tried to give a factual and fair presentation in this book.

This book is a real contribution to the record of the struggle and development of the Indians of Southeastern Alaska. In addition, Presbyterians will find some history of their mission work in this area.

—J. Earl Jackman

The Tinkling Spring: Headwater of Freedom. By Howard McKnight Wilson. Tinkling Spring Publication Committee, Fishersville, Va. 1954. $8.00.

This is a thorough historical study of the settlement by Scots-Irish at the Tinkling Spring, which became a gateway to the settling of Southwest Virginia, and other bordering states. A group of Scots from Ireland built their cluster of settlements in the Valley of the Old Dominion in 1740. These staunch Presbyterians had their problems of adjustment with the Anglicans. They were the type of people who gave support to Jefferson, and who have supported Christian democracy in America.

Special attention is given to an unusual career, that of Zechaniah Johnston, a farmer who could hold his own in association with Jefferson, Patrick Henry, and George Mason. He served for thirteen years in the Virginia Legislature. He was a champion of religious freedom. He possessed an ardent evangelical faith.

The people of the Valley had a part in establishing religious freedom in Virginia, the attainment of the separation of church and state, and the initiation of public education when it was not a popular cause.

Dr. Wilson writes this well-documented book with a warmth of interest in the persons whose history he records.

—Benson Y. Landis

The Manuscript Poems of A. E. Houseman. Edited by Tom Burns Haber. The University of Minnesota Press, Minneapolis, 1955. $4.50.

This is a literary study of the manuscripts of A. E. Houseman, the Oxford poet noted chiefly for his slender volume of poems, *A Shropshire Lad.* That appeared in 1896. The major portions of these are now in the Library of Congress, Washington.

In this volume references are made chiefly to "new poetry." Houseman was, of course, a scholar with broad classical knowledge. But he also had an unusual sense of things rural and of the world of nature, and sang of them.

Much of this volume reproduces stanzas and couplets. The rural accents are there but not frequently. On page 59, one reads:

Streams of the forsaken west
Keep the hearts that I love best;
Keep your treasure, land and sea,
Shropshire breeds the men for me.

—B. Y. L.

Is This Rural Progress?

• At a large rural high school in a Northeastern state it was recently discovered that the staff to coach football numbered only five, whereas a rival school had six. The administration went into action immediately: One of the teachers of English was immediately appointed also an assistant football coach, making the total staff equal in numbers to the rival of the big game of the season.

In the same locality, it is the rule that you scout the other teams, just as is done in the big time sporting circles. In the school in question, faculty members who scout other teams have permission to use the school's station wagon so as to visit the practices and the games of rival teams.

This would appear to be imaginative use of the rural taxation powers.

Operation Goodwill

• A year ago, three United Nations delegates from Greece, Indonesia and Panama were invited to take part in a town meeting debate in Bristol, New Hampshire. This meeting was a great success, giving the delegates contact with people in the United States, and at the same time giving the people of Bristol an opportunity to meet the delegates and discuss problems not usually debated at a New England town meeting.

The people of Bristol, however, were not content to leave the matter as a one-day wonder, and decided to follow up their stimulating contact with the delegates by making some concrete contribution to the problems which had been discussed at the town meeting. It was decided to make gifts of a tractor and other farm equipment to the towns of Kotili in Greece, Ocu in Panama, and Tomohon in Indonesia. This venture became known as "Operation Goodwill."

This year, the whole project was undertaken on a much more ambitious scale, and delegates were also invited from New Zealand, Egypt and Yugoslavia. This year, too, United Nations cameramen went along to record this unusual celebration, which this time took place in the picturesque village of Wolfeboro, New Hampshire. Everyone in the town seemed to have a part.

The film is now available. The cast is the people of New Hampshire in the company of six permanent representatives to the United Nations.

The film shows the arrival of the United Nations delegates at the local airport. Prominent citizens of New Hampshire, as well as Government officials and members of the press, were there to welcome them. Before the official proceedings began, the visitors had time to get acquainted with the town and its people. During an outdoor barbecue dinner, entertainment was provided by the people of Wolfeboro and also by some performers brought by the delegates themselves.

Later in the evening, New Hampshire's second Town Meeting of the World was called to order in Brewster Academy Hall and the United Nations delegates from Egypt, New Zealand and Yugoslavia were sworn in as "selectmen," as were the delegates of Greece, Panama and Indonesia the previous year. Then followed a lively debate on international problems, with the people of New Hampshire learning from the delegates, and at the same time the delegates learning something from the people of New Hampshire.

The traditional New England town meeting thus took on a new dimension. This grass-roots form of democracy, long respected in the United States, now reached out its hand to Greece, Indonesia and Panama, and in return these countries as well as Egypt, New Zealand and Yugoslavia became more than just names in a geography book to the people of New England.

The film is one reel, running for ten minutes. It is available, as are all other United Nations films, from the Department of Public Information, United Nations, New York.

Reprinted from United Nations Review, December, 1954

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Chancel (Hobart Mitchell)	Apr.	12
Chancel (Hobart Mitchell)	Oct.	3
Hymns from the Country, Benson Y. Landis	Apr.	1
Rural Hymn Project (Methodist)	Apr.	12
New England Conferences for Rural Workers, Gertrude G. Harris	May Oct.	4 12
NEWSPAPERS, Weekly	Jan.	13
NEWSPAPERS, Weekly	Feb.	12
NEWSPAPERS, Weekly	March	14
NEWSPAPERS, Weekly	Apr.	11
Canadian	Oct.	11
Citations	Sept.	14
Pulitzer Prizes	Sept.	14
New York State Protestant Center, Syracuse	Oct.	9
Norlin, Charlotte, 4-H Club Unit in Kanasas	Nov.	13
Old-Age and Survivors Insurance	Oct.	13
Pepper, Clayton A., In-Service Training at Green Lake, Wisconsin	Feb.	8
Evangelistic Effectiveness in Rural Churches in the Far West	Oct.	7
Philbrick, John H., Minister's Backyard	March	5
Pielstick, Don F. (tribute)	Sept.	5
Plunkett, Horace Centennial, Erma Angevine	Jan.	15
POETRY		
Bailey, Liberty Hyde, Undertone	Feb.	7
Blake, William, The Night	Feb.	14
Morauski, Robert, A Creek	Nov.	15
Morris, Floyd, Peace in Winter	Jan.	15
Rusticus		
Bird with a Question	May	11
New Acadia	Apr.	11
Wide River	Jan.	15
Turner, C. Tennyson, The Pastor's Prayer	Jan.	8
Van Gilder, Marvin L.		
Advice for a Hermit	Sept.	10
November	Nov.	15
Waterhouse, Helen L., Even Then There Were Fools	Apr.	4
Wells, George Frederick, Rural Valley	Feb.	9
Why Boys Leave Home	May	13
PRAYERS		
African Woman's	Feb.	7
Buttrick, George, Springtime	Apr.	3
For Missionaries	March	2
Grieser, Ralph, Collects in Spring	Apr.	3
Magnuson, Ray, Of One About to Work on Sunday	Nov.	15
Rich, Mark		
Abundant Season	Dec.	4
Autumn Weather	Oct.	6
Making of Census	Sept.	3
Rural Life Sunday	May	16
Springtime	Apr.	11
Turner, C. Tennyson, The Pastor's Prayer	Jan.	8
PUERTO RICO		
Rural Work, H. Ellis Plyler	March	8
Goats, H. Ellis Plyler	March	9

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Randolph, Henry, The Chairman's Column		
On Over-Churching	Sept.	4
Why a Multiple-Staff Parish?	Oct.	14
Pastor of a Multiple-Denominational Church	Nov.	4
Working with Social Agencies	Dec.	4
Rich, Mark		
God and Gardeners	May	1
Is Denominationalism Resurgent?	Jan.	9
Rural Church Movement	Dec.	5
Strengthening the Church's Ministry	Nov.	1
Riley, James Whitcomb, Benson Y. Landis	Dec.	10
Rogers, William L., The Country and God	Feb.	13
Smathers, Eugene, Robert Morauski	May	9
Social Security for Ministers	Feb.	9
Soil Conservation Contest won by Methodist minister	Jan.	3
Soil Stewardship Sunday	May	16
Spear, Charles W., wins soil conservation contest	Jan.	3
Stacy, W. H., Extension and 3D Programs of Churches	Jan.	5
Steinmetz, Philip Humason, Treasures and Nathan Tufts, Your Valley—Your Future	Oct.	13
Stewardship of Time, Austin H. Armitstead	Apr.	8
Strengthening the Church's Ministry, Mark Rich	Feb.	1
Sunday for the Church, Austin H. Armitstead	Nov.	1
	Apr.	5
TEACHING MISSION		
Report at Fayette, N. Y., Charles W. Ackley	Feb.	15
Report of Lewis County, Missouri, Richard O. Comfort	Sept.	4
Thanksgiving Litany, Kenneth Holmstrup	Nov.	12
Thorpe, Gordon, Church and Soil	May	3
Treasures, Philip Humason Steinmetz	Oct.	13
Tufts, Nathan and Philip H. Steinmetz, Your Valley Your Future	Apr.	8
U.S.D.A. Staff members of 4-H Club and YMW Programs	March	13
Voorhis, Jerry, Danish Cooperation	Jan.	4
Wallace, Henry, Country Minister, Benson Y. Landis	Feb.	3
Westrom, Betty, Konnarock Story	May	10
Whitman, Walt, Benson Y. Landis	Sept.	12
Wisconsin, Namekagon Parish	Jan.	14
Yates, H. B., European Credit Unions	Feb.	12
Ziegler, Edward K., Church Loans for Farm	March	3
BOOK REVIEWS (Listed by Author and by Title)		
American Farm Life, Lowry Nelson (George M. Nell)	Apr.	14
Amishland, Kiehl and Christian Newswanger (Benson Y. Landis)	May	14
Arnow, Harriette, The Dollmaker (Caroline B. Sherman)	May	15
Atherton, Lewis, Main Street on the Middle Border (Benson Y. Landis)	May	14
Beattie, W. G., Marsden of Alaska (J. Earl Jackman)	Dec.	13
Big Dam Foolishness, Elmer Peterson (Benson Y. Landis)	Apr.	14
Born a Yankee, Grace Carstens (Caroline B. Sherman)	May	15
Bromfield, Louis, From My Experience (Benson Y. Landis)	Oct.	16
Carroll, Gladys Hasty, One White Star (Caroline B. Sherman)	May	15
Carstens, Grace, Born a Yankee (Caroline B. Sherman)	May	15
Community Leadership for Public Education, Truman M. Pierce, Edward C. Merrill, Craig Wilson, and Ralph B. Kimbrough (Howard A. Dawson)	Nov.	16
Danish Rebel: The Life of N.F.S. Grundtvig, Johannes Knudsen (Benson Y. Landis)	Sept.	15
Dollmaker, Harriette Arnow (Caroline B. Sherman)	May	15
Education of Migrant Children, Shirley E. Greene (Ruth B. Robinson)	May	15
Freschotte, Jacques, Albert Schweitzer (Benson Y. Landis)	March	16
From Missouri, Thad Snow (Benson Y. Landis)	Apr.	14
From My Experience, Louis Bromfield (Benson Y. Landis)	Oct.	16
Good Morning, Miss Dove, Frances Gray Patton (Caroline B. Sherman)	May	15
Graham, Alice Walworth, Indigo Bend (Caroline B. Sherman)	May	15
Greene, Shirley E., Education of Migrant Children (Ruth B. Robinson)	May	15
Highways to Faith, David Wesley Soper (Austin H. Armitstead)	Feb.	15
Hostetler, John A., Sociology of Mennonite Evangelism (Benson Y. Landis)	Jan.	15
Houseman, A. E., Manuscript Poems, Edited by Tom Burns Haber (Benson Y. Landis)	Dec.	13
Hunter, Archibald M., Pattern for Life (Don F. Pielstick)	Apr.	15
Indigo Bend, Alice Walworth Graham (Caroline B. Sherman)	May	15
Infield, Henrik, Utopia and Experiment: Essays in the Sociology of Cooperation (Benson Y. Landis)	Oct.	16
Ingram, Bown, Light as the Morning (Caroline B. Sherman)	May	15
Johnny Appleseed, Robert Price (Benson Y. Landis)	March	16
Knudsen, Johannes, Danish Rebel: The Life of N.F.S. Grundtvig (Benson Y. Landis)	Sept.	15
Light as the Morning, Bown Ingram (Caroline B. Sherman)	May	15
McKee, Elmore M., The People Act (J. P. Schmidt)	Oct.	15
Main Street on the Middle Border, Lewis Atherton (Benson Y. Landis)	May	14
Many Heavens, Virginia Sorenson (Caroline B. Sherman)	May	15
Marsden of Alaska, William G. Beattie (J. Earl Jackman)	Dec.	13
Maynard, Theodore, St. Benedict and his Monks (Benson Y. Landis)	May	14
Nelson, Lowry, American Farm Life (George M. Nell)	Apr.	14
Newswanger, Kiehl and Christian, Amishland (Benson Y. Landis)	May	14
One White Star, Gladys Hasty Carroll (Caroline B. Sherman)	May	15
Pattern for Life, Archibald M. Hunter (Don F. Pielstick)	Apr.	15
Patton, Frances Gray, Good Morning, Miss Dove (Caroline B. Sherman)	May	15
People Act, Elmore M. McKee (J. P. Schmidt)	Oct.	15
Peterson, Elmer, Big Dam Foolishness (Benson Y. Landis)	Apr.	14
Pierce, Merrill, Wilson and Kimbrough, Community Leadership for Public Education (Howard A. Dawson)	Nov.	16
Pope, Edith, River in the Wind (Caroline B. Sherman)	May	15
Price, Robert, Johnny Appleseed (Benson Y. Landis)	March	16
Recovery of Humanity, James D. Smart (Don F. Pielstick)	Apr.	15
River in the Wind, Edith Pope (Caroline B. Sherman)	May	15
St. Benedict and his Monks, Theodore Maynard (Benson Y. Landis)	May	14
Schweitzer, Albert, Jacques Freschotte (Benson Y. Landis)	March	16
Scotford, John R., When You Build Your Church (C. Harry Atkinson)	Sept.	15
Smart, James D., Recovery of Humanity (Don F. Pielstick)	Apr.	15
Snow, Thad, From Missouri (Benson Y. Landis)	Apr.	14
Sociology of Mennonite Evangelism, John A. Hostetler (Benson Y. Landis)	Jan.	15
Soper, David Wesley, Highways to Faith (Austin H. Armitstead)	Feb.	15
Sorenson, Virginia, Many Heavens (Caroline B. Sherman)	May	15
Swamp Angel, Ethel Wilson (Caroline B. Sherman)	May	15
Task of Christian Education, D. Campbell Wyckoff (Ira C. Sassaman)	Oct.	15
Tinkling Spring, Howard Wilson (Benson Y. Landis)	Dec.	13
Utopia and Experiment: Essays in the Sociology of Cooperation, Henrik Infield (Benson Y. Landis)	Oct.	16
Wanderings in the Woodland, Arthur S. Westneat (Ruth B. Robinson)	Feb.	15
Westneat, Arthur S., Wanderings in the Woodland (Ruth B. Robinson)	Feb.	15
When You Build Your Church, John R. Scotford (C. Harry Atkinson)	Sept.	15
Wilson, Ethel, Swamp Angel (Caroline B. Sherman)	May	15
Wyckoff, D. Campbell, Task of Christian Education (Ira C. Sassaman)	Oct.	15